THE

MONTHLY JOURNAL.

VOL. X.] BOSTON, NOVEMBER, 1869. [No. 10.

EDITOR'S NOTES.

A WESTERN TOUR.

THE meeting of the Western Conference at Quincy, Ill., has given us an occasion for a rapid survey of some interesting portions of our field.

ANTIOCH COLLEGE.

We spent a Sunday at Antioch College on the way; and there are so many now watching with interest the progress of that institution, that we took especial pains to observe its condition.

The first impression was a very pleasant one, as we overheard a group of students, on their way from a Saturday's excursion, talking about the College in terms of enthusiasm to one who seemed to be a former graduate on a visit to the place. And the pleasant impression was confirmed by all we saw. The prominent element in this impression was the peculiarly homelike character of the institution. This was apparent in the manner in which the professors spoke of the students and the students of the professors, and in the general atmosphere of the College, which one feels, but cannot describe. Among the more communicable illustrations of this homelike character, it

may be mentioned that the principal dormitory is wholly governed by the students who occupy it, and the discipline and order are such that the officers have never had occasion to regret the arrangement.

All that we could learn respecting the *morale* of the College made us feel that it was remarkable. With the gentlest possible restraint, there is almost an exemption from the grosser kinds of disorder which have been c monly associated with college life. The homelike character we have referred to is partly illustrated and partly, perhaps, occasioned by the presence of brothers and sisters of the same family in the inst tution. There are now seven pairs of brother and sister come from far distant homes; some from Massachusetts, some from Minnesota. The mutually helpful influence of brother and sister on each other when thus away from home had never before occurred to us so forcibly as one of the possible advantages of the Antioch system.

The College is not yet so thoroughly furnished as could be desired with professors and apparatus; but so far as concerns the welfare of the students, we are by no means sure that this lack, as compared with other colleges, is not fully compensated by the extent to which the force at command is made available. The professors are giving their best strength with a lavishness which we should grieve over, were it not that it evidently is rewarded by the results of it as seen in the pupils.

It is gratifying to be able to report an increase in the number of pupils of one-fourth beyond last year. There are now in attendance two hundred, being more than ever before since the brilliant days of Horace Mann's administration.

The American Unitarian Association has, during the past two years, appropriated $1,500 annually to the Col-

lege; partly out of general interest in it, but chiefly in consideration of missionary work done by President Hosmer and Professor J. K. Hosmer in Antioch and in the region round. As we sat in the college chapel on Sunday, and heard Dr. Hosmer preach before a congregation composed of the students and professors, and a considerable number of people from the town, we felt that even if this chapel preaching were all his service the money would be well spent. But, besides this, Dr. Hosmer and Professor Hosmer have preached in very many of the principal towns and cities of Ohio. The Sunday previous to our visit, Dr. Hosmer preached in the town hall at Xenia, and had a congregation of one hundred and forty; and he was to preach there again the Sunday following, at their urgent request.

WILBERFORCE UNIVERSITY.

From the towers of Antioch College can be seen, seven miles distant, across the beautiful country, the more modest buildings of Wilberforce University, belonging to the African Methodist Church. During the last year the aid rendered to this body by our Association was partly in the way of procuring the services of the Professors of Antioch in lecturing at Wilberforce. And we drove thither to see the institution, and to consult with Bishop Payne in regard to the desirableness of continuing this aid, and upon other matters pertaining to our co-operation with him and his church.

The College is pleasantly situated, and the grounds and the plan of the buildings are made on a scale prophetic of a large future; but at present there are everywhere indications of scanty means. It is sad to know besides, that those who, by reason of the similarity of theological views, might have been expected to offer aid to the College, have

not only always withheld such aid, but now that some slight assistance has been given by our Association, certain leaders in the Congregational and Methodist denominations are trying to excite prejudice because of it, — unable to comprehend either how the African Methodists could accept aid from us without compromising their position, or how we could render it without some concealed sectarian design.

Our visit to Wilberforce has made us more than ever satisfied that what we have done there has been well done, and it has made us hope that we may do more. The theory of the institution is this: Bishop Payne, who is the head and soul of it, believes that one very important method of elevating the colored people of the South is by training a class of men and women of their own race, who shall go forth as missionaries among them. Moreover, he believes that the best way of training these missionaries is to take them away from the atmosphere of ignorant caste prejudice which exists in every Southern community, and the evils of which all our teachers at the South have learned to realize; and to keep them, during the four years of their preparation, under the influences of Northern society, and in contact with Northern ideas. And he believes in giving them, not merely narrow professional training, but the most liberal culture which the opportunities will allow. (The very interesting young man who, before Bishop Payne's arrival, conducted us about the building, had just entered his second year; and his exercises this morning were in Xenophon's Anabasis, Hebrew Grammar, and Astronomy.)

With this whole theory we heartily agree; and when it is understood, and when the College shall have become a little more successfully established, it will be less necessary to explain how the co-operation between our church and

theirs can be so cordial, without involving on either side any thing but the single purpose to do the best thing which the present time offers for the elevation of the colored race. Meantime, we hope the liberality of the friends of our Association may make it possible for us to increase the amount of our assistance.

There are now sixty students in attendance at the College, hailing from all parts of the country.

INDIANAPOLIS, IND.

We delayed in Indianapolis long enough to see something of the excellent work of the society there, towards whose establishment this Association has been privileged to contribute. Rev. Mr. Blanchard has been there a year. He preaches in the Academy of Music; and Sunday after Sunday he has, in the morning, a congregation of about 200 or 300, and in the evening from 700 to 800. Owing to the metropolitan character of the city, and the number of strangers from all parts of the State who attend the services, the amount and the extent of influence which is exerted are very great. The success of this movement is exceedingly encouraging.

THE WESTERN CONFERENCE.

We arrived at Quincy too late to hear the opening sermon by Rev. A. D. Mayo. This discourse and the other papers presented during the session of the Conference will be found in the "Christian Register." There and in the "Liberal Christian" will be also somewhat full reports of the various meetings. We shall therefore only give our general impressions.

The attendance, though not so numerous as at some former meetings of the Conference, was large, considering the great distances which must be travelled. Few of those

who were present lived less than 100 miles, and some of them more than 1,000 miles away. We think there are not many interests that would have drawn more people so far.

As to the character of the discussions, it was probably generally agreed that they were less inspiring and agreeable than usual. They seemed to turn upon thorny or uninteresting or difficult topics. But this grappling with rough things, and facing of difficulties, is necessary, if we mean work and not play; and discussions which in one sense are not edifying, are often most truly edifying in its sense of 'building up.' Just as in the progress of a piece of architecture, unsightly piles of brick and mortar and rubbish are inevitable attendants on its growth; so in the rearing of our denominational edifice, we must have other signs than merely pleasant hand-shaking and glowing speech. The morning prayer-meetings and the evening addresses, in the intervals between the business meetings, gave us, as it were, a peep behind the scaffolding, and showed the building and its proportions all right and fair. They evinced by their harmony and warmth that the heart of the denomination is beating true. And we are mistaken if the results do not prove that the whole Conference has served a very great and important use.

One prominent feature of the session was the almost unanimous determination to unify the action of the denomination. This determination was expressed in the following resolutions which were made part of the Constitution of the Conference: —

Resolved, That for greater efficiency of work, and for the general encouragement which comes from the consciousness of mutual sympathy and support, it is desirable to secure as far as possible a perfect unity of action among the churches of our faith.

Resolved, That with a view to this end, this Conference, while

retaining its present organization and functions, except the disbursing of money for missionary work, recommend to the churches in our limits, that all sums raised by them for such work shall be paid into the treasury of the American Unitarian Association; and with the full confidence that the interests of the cause in the West shall, as heretofore, receive the earnest attention of the Executive Board of the American Unitarian Association.

The following resolution proposed by C. H. S. Mixer, Esq., of Chicago, was also passed heartily, bearing upon the immediate action of the churches: —

Resolved, That the Unitarian Churches of the West tender to the American Unitarian Association, and its Secretaries, their heartfelt thanks for their interest so nobly expressed, and the aid so freely given to the work in the West, and that we promise that Association our hearty co-operation; and further, —

Resolved, That it is the sense of this Conference that the annual collection asked on the second Sunday of November of all Unitarian Churches should be faithfully taken.

The generous hospitality of the people of Quincy made the occasion a most agreeable one, and the opportunity given for ministers and laymen from such widely separated homes to meet each other repaid many fold the labor and cost of the attendance.

The reports of the churches were deeply interesting; many of them were presented in a digest prepared by Rev. F. Frothingham. This paper had a peculiar charm from the grace of its style, and it combined with its record of the churches many valuable hints and suggestions. Its conclusion was that, without any heed to the promptings of an enthusiasm that might be kindled by certain tokens of success, the progress had been "quietly hopeful;" that, all success, however, had come from hard, faithful earnest labor; and that such labor will almost anywhere in the West succeed in bringing forth grand results for our cause.

MANAGEMENT OF OUR WESTERN WORK.

In this connection it may be well to explain the manner in which the operations of the Association at the West are conducted. This Association, two years ago, created the office of Western Secretary, — the incumbent of which should give his whole time to the superintendence of the interests of the denomination in that section, receiving the same salary as the General Secretary of the Association. There is also one member of the Executive Committee resident at the West. To these officers the Executive Committee look for counsel; and nothing is done at the West except in co-operation with them and under their approval. In all important cases, moreover, it is expected that they will consult with the Committee of the Western Conference; and many of our appropriations contain a proviso that the work in question shall be "satisfactory to the Committee of the Western Conference, and the Western Committee of this Board."

Of course, the central and final direction is from the office in Boston, because they must regulate the expenditures with a regard to the claims of other portions of their field. The officers at this central office aim also to have a direct knowledge of the work; and in point of fact there are few places with which we have to do where they have not formed personal acquaintance. It is indeed a constant matter of surprise to find in how large a proportion of these places such personal relations have been formed. But, we repeat, although immediate correspondence is held with every place, no action is ever taken except on recommendation of the officers resident at the West.

After Rev. C. A. Staples felt obliged, to the great regret of all, to resign his secretaryship, Rev. C. H. Brigham was appointed in his place, and he is now the Secretary

for the West. Some dissatisfaction was evinced at the meeting of the Conference, because Mr. Brigham's duties at Ann Arbor would prevent him from giving his whole time to the secretaryship, and from keeping his headquarters always at Chicago; and we wish to explain.

1. Mr. Brigham intends to be at Ann Arbor only four months of the year, during the most important season of the college course. The whole balance of the year, except the usual vacation, he will devote exclusively to the work of Secretary.

2. Even while in Ann Arbor, he will conduct all the correspondence, and have the whole superintendence of Western affairs, which can obviously be done nearly as well there as in Chicago. And his office in Chicago will be kept open by some person who may be chosen for the purpose, just as it must be during his absence on missionary tours. In fact, the Secretary must at any rate be away from Chicago a large part of the time, inasmuch as his best work consists in personal visits to churches and posts.

3. The only real occasion for regret, therefore, is that four months are to be deducted from his distinctively missionary labors. And this is partly counterbalanced by this consideration; viz., this period is spent in preaching to a considerable proportion of the thirteen hundred students at the leading University of the West. The position which Mr. Brigham occupies there makes it certain that every one of these thirteen hundred students knows him, and looks upon him with respect. They come from, and after graduation disperse to, all parts of that great country; and the consequence is, that when he goes out as our missionary, he finds everywhere these Ann-Arbor students, who are his heralds and his helpers. In new and busy communities a man's reputation has very much to do

with his getting a hearing; and it is no slight thing that Mr. Brigham will thus be known wherever he goes as one who stands, in point of scholarship and ability and character, eminent among the most distinguished at the great educational centre of the West.

4. There is one other consideration, which, at any other time than just before the second Sunday of November, we might not think it dignified to mention; but which becomes really important in consequence of the necessity for economy in the use of our funds. By the payment of *one salary*, we are really securing the performance of the best part of two of the most important branches of our denominational work.

Rev. Robert Collyer is the Western member of our Committee; and when they shall have more fully matured their plans for action during Mr. Brigham's residence in Ann Arbor, a definite announcement will be made. Meantime, Mr. Brigham's address will be Ann Arbor, Mich.

CHICAGO.

On our return from the Conference we spent Sunday in Chicago, preaching in the Church of the Messiah, and witnessing something of the condition of our cause in that city. It ought to be known for the encouragement of our friends elsewhere, how much the Unitarians of Chicago are doing for our cause. They mean that Chicago shall be in this respect the Boston of the West. Within two years they have raised for church extension (besides all current expenses) $127,000. Mr. Staples' Third Society is already a success, and is building a church to be completed in a few months. And now they are starting a fourth society, having already secured a hall, and having engaged Mr. Charles W. Wendte, recently from the Cambridge Divinity School, to undertake the work of its organization.

We are confident that with such a man as Mr. Wendte for its leader, and with such a spirit as we saw in those who are to co-operate with him, the enterprise will succeed.

Meantime, the Chicago societies declare their purpose of taking part in the November collections for the American Unitarian Association; only stipulating that if their large and necessary expenditures at home (which are truly for the general upbuilding of the cause) make their contributions seem small, it shall not be set down as implying a want of interest.

CENTRAL NEW YORK CONFERENCE.

On our way eastward we were able to attend the meeting of the Central New York Conference, at Canastota. Rarely have we listened to a discussion displaying more marked ability than that which occupied the first afternoon, introduced by Hon. Gerritt Smith.

The whole session of the Conference was exceedingly interesting and helpful. Resolutions were passed expressive of an earnest purpose to co-operate in raising funds for the American Unitarian Association, and the whole spirit of the meeting was inspiriting and full of the best promise to our cause.

The presence of representatives from some places not yet able to be wholly self-dependent, and full of the ardor of those who are struggling and making sacrifices for their faith, helped to give interest to the occasion.

ILION, N.Y.

On the evening following the Conference, some of us went to Ilion, fifty miles distant, to participate in the ordination services of Rev. H. M. Simmons, who has come out of the Baptist ministry to join our Unitarian brotherhood.

Every thing in connection with him and with the Society at Ilion is so full of what gives confidence and hope, that it was a rare privilege to help bid them God speed in the name of the Association.

And so ended our fortnight's trip of nearly three thousand miles.

LIBERAL CHRISTIANITY IN AMERICA.

We reprint from the "Christian Examiner" the following letter of Rev. Dr. Bellows, as containing an able summary of the history and prospects of our denomination: —

Walpole, New Hampshire, U.S.A., July 23, 1869.

To Professor Bruch, Strasburg, Germany:

My dear Professor and Brother in Christ, — I have been waiting to reach my summer retreat in the mountains of New Hampshire, before acknowledging your welcome favor of the 6th May. It has given me great pleasure and instruction, and calls for my warmest gratitude, that you should be kind enough to remember one who enjoyed so *brief* an opportunity of making your acquaintance. The best return I can make for your excellent review of the prospects of Rational Christianity in Europe, is to give you a succinct account of the past and present condition of our cause in America.

Unitarianism, although latent for a half-century before, really began its distinct, separate existence as a branch of the Christian Church in this country, only about the year 1818. About that time, Dr. W. E. Channing began his energetic controversy with the theologians of Andover, the chief seat of American Orthodoxy. The theological dispute which then broke out, developed suddenly and rapidly a vast amount of *un-Trinitarian* and *un-Calvinistic* feeling in the State of *Massachusetts*, — the only part of the country where scholarship had advanced sufficiently to permeate any considerable part of the people with a critical and candid spirit.

It was accordingly in Massachusetts (specially in Boston) that many *Orthodox* churches practically abandoned their old confessions and connections, and allowed themselves to be called Unitarian. For five and twenty years the loosely related body grew rapidly; until, *thinly* scattered over other parts of the country, and *thickly* sowed in Massachusetts alone, it numbered, perhaps, two hundred and fifty churches. There, about 1840, it seemed, unaccountably, to come to a *stand*, and to spread no more. Great expectations had been raised of its growth in cities out of New England, — New York, Philadelphia, Baltimore, and specially in the larger towns of the *West;* but all these hopes were disappointed, and Unitarians began to doubt and distrust their own mission, and specially their power to sustain a great national movement of an ecclesiastical kind.

The truth is, the same upheaval which had separated them from Orthodoxy had all the while unconsciously been straining at the sinews and breaking the dogmatic chains of Orthodox theology and discipline within its own domain; until the old creeds against which Unitarians had violently protested, and out of which they had broken by main strength, had lost so much of their imprisoning power, and their galling weight, that the old reasons for revolution and change of ecclesiastical name and relations no longer existed. The Unitarian Reformation, like the Lutheran, lost head by the latent triumph of its principles. Orthodoxy became so mild, genial, *liberal*, and politic, that people were content to remain under its gentle yoke. Had the present state of opinion in the popular creeds of America been a half-century ago what it is *now*, we should probably never have heard of any Unitarian Church in America.

It is not ecclesiastical liberty for which any portion of the American people is now conspicuously contending; and the whole ground of the Liberal Christian movement is essentially changed. Such has been, for a quarter of a century, the influx of speculative and scientific light, that all the old questions between those who then accepted the Scriptures and a supernatural revelation with equal reverence, — questions concerning the person of Christ and the nature of the Atonement, &c., —

are now utterly lost in the more anxious and serious questions of our own day, touching the existence and providence of a personal God; the possibility of a *verbal* revelation; and the existence of a spiritual and immortal essence in the individual man. These questions, which have left the guardianship of theologians and passed into the hands of educated and thinking people of all nations and classes, have almost wholly superseded our old theological controversies, and made the disputes in which our Unitarian body arose appear trivial and insignificant. Meanwhile, positive and dogmatic faith has become everywhere loose and uncertain. The Christian Church, though flourishing and earnest and active, is working mainly on undogmatic grounds, animated by sentiment, practical usefulness, and the necessity for supplying the people with spiritual ideas and religious forms. Preaching, among educated people of all sects, has become moral and untheological, confining itself to the truths of natural religion, *flavored* with Christian associations, and supported by the example of Christ. Christianity is as dear as ever to the people, but not for the old reasons, or on the old grounds. A majority of Americans are Christians, and connected with Christian churches, and have a most solid and resolute purpose of bringing up their children in the church, without whose influence, restraints, and illumination, they sincerely believe public virtue and freedom would both die. They are, also, disposed to hold on to the old creeds and the old statements; not from any warm attachment to them, or any considerable positive influence derived from them, but simply because they form a protecting crust about a precious, delicate, and volatile essence, which they dread to lose, if the vessel that has hitherto held it should be broken. This fear, more than any attachment to, or even practical influence from, Orthodox dogmas, sustains the large and powerful churches of Orthodox confessions in this country at this time.

But meanwhile, another, and perhaps the most characteristic portion of the American people, — say, a third of our population, — have lost their whole interest in dogmatic Christianity, in religious institutions, in forms of faith, and modes of worship.

They are usually not active and open railers at Christian faith and its ministers, but real indifferents, and utter neglecters of all organized religion. Yet it could not be said that they are specially loose in morals, wanting in public spirit, or in any way degraded. On the contrary, they are often the largest readers, the most active philanthropists, the best citizens. And, at the present moment, there is a strife between two classes of Liberals: first, the class that ignores Christianity as an ecclesiasticism or a dogma, and is really going back to natural religion for its warrant and base of operations; and, second, the Liberal *Christians*, who maintain the continuity of the Church, under all its reforms and restatements. Which of them shall get possession of this detached and free thinking body of our people, and organize them either into free religious associations, or into Christian churches?

Our Unitarian body has furnished the leaders of both these movements. Theodore Parker, whose disciples have gone much beyond their leader, must be considered as the head of the *Free Religious* movement; while Dr. Channing is the real founder and inspirer of the *Liberal Christian* movement. Previous to his day, the type of Liberal Christianity in America was English Unitarianism, with Priestley and Belsham for its expositors. This was just as critical, exegetical, and literal as Orthodoxy itself, and had all its weaknesses and want of adaptation to the new times, without its grim and passionate vigor. It was confined to a select class of scholars and refined people, and had no popular power in it. It survives; but, like an annuity for one life, will die with the generation now going off the stage, or certainly with the next. With Channing, the Unitarian body seemed first to receive "the Holy Spirit"! A living and present God, an immanent Deity, poured his inspiration into our cold and formal system, and lifted us above the dominion of the letter, and the freezing atmosphere of a negative and critical temper. It cannot be denied that Dr. Channing's influence largely contributed to the making of such men as Parker, Emerson, and their successors, and that his own spirit and direction were logically unfavorable to church institutions. He was really a mystic and a solitary soul, appre-

ciating very imperfectly the solidarity of the humanity of whose individual representatives he was such a reverential lover and eulogist. It is only fair to add that the largest part of the aspiring young men of highest ability who have sprung up in our ranks since Parker's day, have been more distinguished for their free-thinking and rationalism, than for their faith in the Liberal Christian *Church*. They have been markedly disorganizers and disintegrators of all theological systems and institutions, and seem now to be of the opinion that something *better* than the Christian Church is about to take its place. And yet those of this school who were bred in the ministry have commonly found themselves held in it, by motives of habit and attachment, and by the difficulty of creating any new organizations with which to further their own earnest opinions. There are, perhaps, few of our ministers whose names are known beyond their parishes, who have not been at one time or another decidedly touched with Rationalism; while hardly any representatives of Liberal Christian ecclesiasticism have understood themselves well enough to take a decided stand in favor of continuing the Unitarian body, as one in which liberty of thought and theological progress were to be united with positive faith not only in *Christ*, but in the *Christian Church*. .

It is this fact which renders so remarkable the present revival of our *denominational life*, as a Unitarian Christian Church. The *Unitarian Church* in America, having bequeathed its spirit to the free religionists, or Mr. Parker's school, was pronounced dying, if not dead. Its best and most grateful friends were constantly muttering its requiem and anticipating its funeral service. Ten years ago, its most intelligent disciples were saying, "It may last out our time." Orthodoxy was justified in saying that it was in a state of seeming decay. Our theological students had fallen off, our missionary spirit declined. Episcopacy, Catholicism, and Congregational Orthodoxy were running off with our devouter disciples. We were rapidly losing ground. We no longer dared to call Harvard College a Unitarian college, and at several elections of president the courage of nominating an active Unitarian minister failed. Our men of wealth ceased to leave bequests for de-

nominational purposes. It became the fashion among our rich Unitarians to patronize Orthodox institutions with one hand, if not both, while our own colleges were left to suffer.

Something has brought this retrograde movement not merely to a halt, but has converted it to a "forward march!" Within five years, or more particularly since our late war, Unitarianism in its church form, as a Liberal Christian ecclesiasticism, has taken up a wonderful courage, assumed new vigor, rallied a new set of disciples, emboldened many of its lukewarm friends of days gone by, and begun to found churches in new territories, while putting out vigorous shoots within its old ground.

The reasons for this are not far to seek. The war, with earthquake power, shook the whole basis of popular superstitions, and made a new settlement both necessary and easy. Such a mighty wrench as the tearing of slavery out of our vitals brought with it many other rooted prejudices. It accustomed the people to new ideas and great changes; set them a thinking; made them very suspicious of mere *use and wont;* revealed them to themselves; and taught thousands, in hospitals and battle-fields, to see the difference between essence and form, spirit and letter, dogmas and faith. The effect on the Orthodox communions was something truly tremendous! It will be impossible for one generation to exercise much clerical guidance or priestly restraint over the American people. They have begun in all denominations to have a strong lay competition for the teaching function. Books attacking the extravagancies of Orthodoxy are immensely popular. Mrs. Stowe's and Miss Beecher's writings, and now Miss Phelps, of Andover (in a little book called "The Gates Ajar," of amazing circulation), are really scattering all the old dogmas, and giving the freest wing to speculation. The whole religious mind of America is therefore *in motion*, and it is comparatively easy to *guide* what is *moving*. Our influence was small, when there was a dead-weight of passive resistance to meet; and we nearly died of the indifference we encountered. But now that the public ear is open, and that Orthodox leaders are free-thinkers and free-talkers, it begins to be seen that, if *reason* is to be

carried into religion, those who carry it there with most vigor and candor and success have the best right to be heard, and that Unitarians are no more to be dreaded than Orthodox Rationalists. Indeed, it may be truly said, that the boldest preachers now before the American people, and the most revolutionary (in fact, though not in principle), are in the *Orthodox* ranks. There is, so far as they choose to avail themselves of it, about as much freedom of opinion there as among us. And nothing separates a considerable portion of the Orthodox clergy of all denominations from our own, except custom and a prudent regard to appearances. I have heard a leading Orthodox clergyman and professor avow the opinion, that if the early Unitarians in Massachusetts, instead of acknowledging themselves heretics towards the popular creed, had only claimed to be *more Orthodox*, they would by this time have carried the whole state over to their own way of thinking! In places where Orthodoxy is most liberal and enlightened, avowed and organized Unitarianism finds its own existence hardest to maintain. Dr. Bushnell by his courageous dealing with Orthodox dogmas, and his rational exposition of the Trinitarian creed, has made it impossible hitherto to sustain a successful Unitarian church in Hartford, Conn., where he has lived and reigned for nearly forty years. Mr. Beecher, by his admirable liberalism under the Orthodox banner, has made a mild creed, with all the advantages of the old associations and the prestige of Puritan antecedents, and with most of the rights and privileges of the Unitarian body, possible to thousands who eagerly read his weekly sermons now regularly published in many thousand copies, and adopt his elastic, indefinite, and mongrel creed. By means of his powerful personality, the Orthodoxy of America is unconsciously passing over, — as on a bridge, beneath which runs a river, hidden by night, — from the old domain of a restrictive, police-guarded, light-fearing, and submissive dogmatic faith, of which sacramental mysteries and theological contradictions were the characteristic features, — to the new territory of practical Christian faith, where thought is free, reason honored, and light welcomed, and where the people are invited to judge for themselves, and from

their own immediate experience, and to test, by all known and demonstrated truth in other departments of thought, what is true, credible, essential in theological statements and Christian doctrine. There is, probably, no man living, who from his pulpit exerts as wide and decisive an influence as Mr. Beecher; and it is hard to say, whether he has prolonged or shortened the nominal ascendency of Orthodoxy! By holding on to its catch-words, and being able without insincerity to profess some of its most characteristic dogmas, such as the Deity of Christ and the mysterious efficacy of his death, while rationalizing in the most unqualified way, and avowing the broadest and most liberal ideas, he has reconciled millions to Orthodox organizations and confessions, who might have been repelled, had not such a free interpreter of those creeds occupied in popular eyes the leading place in their church or party. On the other hand, he has undermined Orthodox dogmas and creeds so extensively by his free thinking and bold speech, his irresistible common sense and practical administration of religion, that hardly more than its appearance and shell remains in the minds of his disciples. It does not change the fact that they do not always or commonly know it, or that they might angrily and resolutely deny it.

The influence of Mr. Beecher in secularizing religion and the pulpit has increased the tendency, which the slavery and temperance questions had first provoked, to make political and social reforms legitimate topics of religious and Sunday discussion. The effect has been to mingle theological and practical ideas; to remove the barriers between the laity and the clergy; to create a popular tribunal for faith; to precipitate the ministry into the world, and to draw the people into the church. The most popular and influential ministers in America are as well known on the platform and in the lyceum as in the pulpit. They commonly repudiate clerical dress and manners; mix freely in ordinary society, and value themselves as men and citizens quite as much as in being ministers. On the other hand, laymen are taking up what were long supposed to be ministerial functions. Extensive organizations exist known as Young Men's Christian Associations, whose objects are

religious, though practical and not theological, in which clerical influence is not only subordinate, but usually somewhat carefully disowned, and through which the common-sense theology born of American experience is rapidly creeping into the Orthodox churches. It is true these Young Men's Christian Associations make occasional stands against avowed forms of Liberal Christianity; and their delegates in council at Portland, Me., have just now, under clerical inspiration, proclaimed a platform studiously and offensively exclusive of Unitarian fellowship upon equal terms. But the very necessity of such a declaration clearly enough shows the irresistible tendency to a practical union in faith and work of so-called Orthodox and so-called Liberal Christians. And if young Orthodox laymen may repudiate, they may also another year acknowledge and even encourage, fellowship with Unitarians. There can be no doubt that the action at Portland was highly favorable to the prospects of Liberal Christianity. Every thing that emphasizes lay influence is so; for lay influence in the Church in America is directly or indirectly liberal influence against Orthodoxy, and in favor of an uncreeded Christianity. The present struggle of the Methodists for lay representation in their church counsels, which is sure to succeed, is the inevitable liberalizing of their ecclesiastical methods and creeds; while the effort of the Episcopalians to procure a revision of their prayer-book points in the same direction.

I have thus far endeavored to explain the influence of the war, and of American life in earnest times, upon the ameliorization of theological opinion, and the prevalence of a mild and charitable, a rational and liberal faith, under Orthodox names and organizations. And you will think, perhaps, that this simply indicates a continued diminution of the necessity for any formal organization of Liberal Christianity as such, and a probable supplanting of the ecclesiastical function of the Unitarian Church. If the old established sects modify their creeds and discipline to meet public sentiment, what chances have new ones, or what necessity? None, it might have been said, ten years ago. And yet, although the tendencies of Orthodoxy are growing more liberal all the while, Liberal Chris-

tianity as such, as a church and an organization, has taken a fresh start, and is becoming an earnest, a missionary, and a progressive body. And the reason is this. The era of *indifference to opinions is slowly passing away*. Erroneous and irrational statements of Christian faith are borne with for a long time, when free and rational interpretations of them are admitted. So much comfort and relief is found in this liberty of interpretation, and the cessation of clerical tyranny and ecclesiastical discipline, that nobody cares for a long time for the severity of the symbols themselves; and they stand unrepealed, and even reverenced as relics. But the time comes, when the inconsistency between creeds and the real views of those who profess them becomes offensive to candor, courage, and the sense of fitness and truth; when the value of old associations diminishes, and the importance of fresh and clear statements begins to reappear; when a large class of persons have not only got clear of their old dogmatic faith, but begin to realize a repugnance to it, and to enjoy and demand a distinct repudiation of it, and a new beginning on wholly distinct and plain grounds and statements. It is not the old and born Unitarians who are best able to realize this want, nor is the old ground of Unitarianism the best field to illustrate it in. We begin to find our best missionaries in the Unitarian body to be men who come over to us from Orthodox churches, ministers converted to our faith, and with a sense we who were born in the faith do not possess, of the extreme value of a definite and even aggressive liberal creed. And we are discovering, in the newer and fresher parts of the country, — the more characteristic America, — a welcome for a definite liberalism, which shows us that, with one or two generations, the influence of the old creeds dies out upon our new soil, and all attaching associations decline. Not only is the soil left free for a new plant, but the American sense of the value of institutions comes in to demand that a free and rational spirit of faith shall take on a positive and instituted form, and that Christian churches shall exist, which, in an open and definite way, organize the large liberal ideas and hopes and belief of

the people. This tendency, though not fully developed, is now clearly indicated.

The Christian instincts and spiritual affections and aspirations of the American people, in the more enlightened and liberal communities, have not yet become fully accustomed to the new soil and new climate and new culture into which they have been transplanted. Long accustomed to an artificial shelter, trained upon the trellises of fixed dogmas, and tended by official authority, it is easy to see how long it has taken them to strike root in the exposures of the open air of religious liberty, without the support of established creeds and the guiding hand of an authoritative priesthood. But the native vigor of the plant of faith is beginning to triumph over its disadvantages. Deprived of its artificial supports, religious faith is beginning to feel and assert its natural strength. The Christianity in the blood and souls of the people, and which many had come to think had its sole existence in certain now discarded opinions and traditions, is proving its independent spiritual life by putting forth fresh shoots from the root which criticism and free thought had cut down to the stump. Natural religion, as it grows, discovers itself in a clearer and nobler form in Christianity, and drops the dangerous error, that nature and grace, reason and revelation, the human soul and Christ Jesus, are in antagonism to each other. Some of the liberals, by study of history and of other religions, and more still by experience, have learned that religion is necessarily a social principle; that it must have a *cultus;* and that religious forms and times and seasons, sacred days and sacred books, and persons exclusively devoted to its service, are indispensable to its uses and its nature. A certain wholesome reaction in favor of ecclesiasticism is manifest in all Christendom, and almost strictly in proportion to the dogmatic decay which exists. The increasing splendor of the Roman-Catholic worship, and the attractions of that Church for Protestants, especially in Great Britain and America, is one evidence of men's strong craving for external worship. The astonishing growth of ritualism in the English Church, and her American daughter; the reaction of Lutheranism in Germany, under Hengstenberg's

leadership; the inclination towards a more liturgical form of worship in all the orthodox sects, with the enrichment in color and architectural decoration of the church edifices of all denominations, and the taste for more artistic music in church choirs, — all these things prove the irrepressible yearning of the religious mind of our age for visible and incorporated church institutions. Comte's well-known self-evolved ritualism, with more than the formalism and technicalities of Romanism, shows that even atheism is not free from religious necessities and the forms of worship. The free religionists in America, when not of Quaker origin, are not without their own tendencies to ritualism. It is hatred and dread of Romanism which has alone kept Protestantism so bare of visible symbols for two centuries. With the decay of papal power and the disappearance of priestly domination, ritualism must revive, and Christian worship everywhere grow truer to human tastes and wants.

It is not too much to say, that, amid all these blind and unconscious tendencies, the only church in America that has studied the past and the future, that lives from its thought and knowledge, that consciously represents the freest and yet most religious tendencies of the age, is the Unitarian Church. It has the happy fortune of seeing its purely critical, negative, and destructive period, a quarter of a century behind it. What are new and alarming questions to other Christian sects, it has long ago disposed of and survived all their peril. It alone is wonted to the climate of absolute freedom. It has lived through drought and winter. Feeble as it is, it has passed through and outlived all the diseases which attack new religious developments, the moral and spiritual mildew and worm and blight. Fear, hatred, persecution, indifference, social ostracism, spiritual horror, ecclesiastical censure, all that time-established Orthodoxy could do to annihilate it, it has done; and, however injurious or obstructive to its rapid growth, it has not killed it. Self-criticism, self-distrust, extravagance, and idealism, unpractical methods, and theories pushed to extremes, — the more dangerous foes to its life, — have proved no more fatal. The practical secession of many of its own

disciples into what is called sometimes naturalism, and sometimes free religion, — its later and still more perilous enemy, — has not destroyed it, although it has been near seeming death under this affliction. But, with all these trials and drawbacks, the Unitarian Church not only lives, but begins to grow; grows where it would not grow for half a century; springs up spontaneously in new communities; increases in its old fields; takes on an active missionary spirit; is getting practical and earnest in its methods; begins to busy itself with settling Christian forms and usages upon its own foundations; honors its own name; is writing new commentaries or making new translations of the Scriptures, and preparing Sunday-school books and catechisms for its children; extending its scheme of theological education and recruiting new men to its ministry; draws the free men from other pulpits to its own; raises five times the sum it used to do five years ago for strictly denominational purposes; and circulates its literature with success not only among its own people, but more or less among the clergy and laity of Orthodox Christendom. Unitarianism distinctly recognizing itself as Christianity, and determined to maintain its historic antecedents, and to live from the gospel root, is every day clearing away the obscurities and doubts and fears that long enveloped it. Above all, it is slowly obtaining a Christology of its own, and a systematic theology, which will furnish lucid, definite, and tenable opinions to those who know that religious sentiment cannot for more than one generation live divorced from religious opinion, and that the momentary, fashionable cry against dogma and creed, is certain to discover its own weakness the moment satisfactory dogmas and creeds come to invite the human mind and heart to their coveted embrace and repose.

It may even be said that although the free religious movement, which since Mr. Parker's day has been always ultimating itself, is now more distinctly and separately organized, and in hands more vigorous and gifted than it is ever likely to find itself again, yet its own candid leaders are not over-much encouraged with their prospects. Its earnest and gifted leader, judging from his writings, does not himself seem to believe in

the possibility of organizing for any work, or building up any institutional body upon the simple foundation of the love and pursuit of moral and spiritual truth. Without a dogmatic foundation, either implied or professed, institutions of any kind are impossible. Accordingly and wisely, the honest men who have gone back to natural religion or further still, but yet have this vocation of public teachers, are rapidly discovering that, while eloquent individuals here and there may hold personal followers about them during their own lives, churches and congregations wither and die, when denied a Christian foundation and creed, implied in symbols, if not written in words; understood, if not expressed. I may be sanguine in my hopes, or purblind in my perceptions, but I believe that Rationalism openly divorced from Christianity can no more thrive in America than pure Deism or open Atheism; that whatever seeming success, and it has been alarmingly great, has hitherto attended the theistic party in the Liberal body, has been due to the Christian education and flavor of those who have led it, or to their identification with certain other noble reforms, popular and captivating in their spirit and direction. A theism denying Christianity and abandoning its traditions and usages, no abilities and no personal worth and purity among its representatives and advocates have yet shown themselves able to root in the American mind. And I believe that the tendency has reached its climax, and is already on the decline. With the whole force of the Unitarian body thrown into the Christian branch, I am confident that in five years it will throw off all that cannot be absorbed, and without violating its own free principles. There seems to be a glorious future before the American Unitarian Church. I might tell you how large the percentage of growth has been within five years; how great the promise in the North-west; how rapid the increase in our sales of denominational books; how insatiable the demand for able and earnest ministers; how active our laity and our women; how successful our local conferences; and how promising our national conference. But all this you will learn better from the "Monthly Journal," which I rejoice to learn you receive regularly. I have already abused your

patience with this long letter. Nothing but the desire to put you in complete sympathy with American Unitarianism could excuse it. Rejoicing in all you say of our prospects in Europe, I offer you the expression of my fraternal love, and am, in the bonds of the gospel,

Your obliged friend and brother,

HENRY W. BELLOWS.

"THE LORD WAS NOT IN THE WIND." — 1 Kings xix. 11.

Sermon delivered in Somerville, Sept. 12. By REV. H. H. BARBER.

POWER alone is a very imperfect manifestation of God. The old religions, and the practical religion of many at this day, are one-sided and erroneous, because their conceptions of God have been derived mainly from the exceptional displays of destructive power in the phenomena of nature, where least of all the character of God is seen.

The blue eyes of these fringed gentians reveal more of God to me than all the wrecks the tornado scatters in its path. The last gives me only power, and power not in its orderly exercise, as in the movements of the heavenly bodies, but in destructive and terrific grandeur, apparently rioting in mischief, and delighting to lay waste the useful structures of human industry and genius, and the benignant and beautiful growths of the field and the forest.

Apparently, I say, it is power in the malicious hands of demons. To our senses, God is not in it; or rather the God it reveals is a God to be dreaded and propitiated.

We know, indeed, that this aspect of wrath is only in appearance; that the tempest which unroofs our buildings, and uproots our trees, is only a portion of this life-giving atmosphere going on some beneficent errand in a hurry; only trampling here and

there a spot beneath its flying feet, that it may the sooner carry comfort and deliverance to broad tracts peopled with myriads of lives. We know that there is no malignity in its pitiless raging, and that its destructive aspects, on any comprehensive view, are entirely incidental and even insignificant as compared with the broad sweep of its beneficent agencies. So science with its broader vision corrects the testimony of immediate sense, and restores faith in the divine Benignity that superintends even the tempest, and rides upon the storm. Science helps the prophet now to feel that the Lord was in the wind, and yet not like the wind in its immediate aspects, wrathful, pitiless, destructive. It helps to harmonize the lessons of the tempest with the still small voice, speaking divine care and divine instruction.

All this science helps us to believe; but it helps no one to a complete understanding of how infinite goodness can consist with the terrible facts which sometimes confront us. It helps few, probably, to a perfect faith. Even Humboldt, it is said, thought the earthquake which destroyed Lisbon, and which greatly impressed him when he read of it in his youth, to be utterly inconsistent with providential goodness; though science may, and probably will, go far enough sometime to be as sure that earthquakes are as necessary to the proper building-up of the world, as it is sure now that last Wednesday's gale was necessary for the proper clarifying and equilibrium of the atmosphere.

Science does not, and never can, answer the question as to why so much local disaster, and the suffering of individuals, should exist in a universe created and ordered by infinite wisdom and goodness. The natural impression which these create is of discord and darkness. We naturally say the Lord is not in the wind, the Lord is not in the earthquake; or if in them, then not such a God as we can love and trust.

This last, indeed, is the principal danger, that men will judge of God from the exceptional, the terrific, and destructive aspects of nature and life. So impressed and startled are they by the disastrous and violent epochs of their existence, that they conceive God to be specially present and manifest in these. Jupiter is the thunderer. God is supposed to be full of the spirit of the

tempest, — stern, vindictive, unyielding. So an immense deal of false religion has been born. All heathen systems are full of it. Judaism did not escape. Its Jehovah is the God of hosts, the Judge, the Avenger. But mingled with Judaism is a nobler and gentler spirit which rises to complete supremacy in Christianity, and, before science and beyond science, puts perfect goodness in the throne of universal power. This better spirit of a diviner faith dwells on the prevailing order and not on the apparent discords of nature, and finds the character of God portrayed, not in disasters and tumults and tempests, but in the glory the heavens declare, — the rejoicing sun, the moon and the stars, divinely ordained to suggest to the mind of man the God who is mindful also of him: the earth is full of his riches, and shining with his beauty. The sweet influences of the Pleiades prevail against the havoc of the winds from the four quarters of the heavens, and the bands of Orion teach a faith in immutable order beyond the power of all pestilences and sudden calamities to overturn. The best spirit of Hebrew saints and prophets turned away from a God whose power was symbolized by warfare and storms, and a rain of fire and brimstone, to a God whose goodness shone in the beauty and beneficence expressed in nature's commoner and more cheerful aspects.

The text is in part a case in point. God was not revealed to Elijah in the wind, the earthquake, or the lightning, but in the silence which succeeded. God was not in the wind, not manifestly there. That was not the voice in which God spoke most plainly. The voice of the storm was not so divine as the silence of his soul.

The tendency to see God in the wind and the earthquake — in disaster and sudden calamity — alone, or mainly even, is essentially a heathen tendency. It is allied to that form of fetichism which worships the most hideous and horrible objects. The soul which takes counsel of its fears, its terrors, its moments of weakness and darkness, will have a low and mainly false view of God and life and destiny. This is the bondage that Christ came to deliver men from, to reveal a perfect love which should cast out all fear. His teachings give us God, pictured in

the orderly and beneficent aspects of nature, — the surpassing lilies, and the unproviding fowls, the rain and the sunshine falling on the evil and the good. The heavenly Father is in these, is revealed in them, is known through their bounty and blessing; and as for the whirlwind, the earthquake, and the fire, the exceptional and violent and disastrous things in our existence, God is not in them so manifestly, — not in them at all as they appear to us, stern and harsh and unpitying, only in them to turn them to blessing, in the larger sweep of that parental providence, which makes the destructive winds the messengers of a broader bounty, and the lightnings the swift carriers of higher blessings.

So in the mind of Christ we find faith in the universal benignity, of which science is coming to see more and more, yet can never see but in part, save when it sees through a loving and trustful soul.

These considerations are of practical importance, chiefly because, despite the Christian idea of God, there is much of the heathen tendency prevalent, that sees him in the wind and the earthquake, and fails to recognize him in the still small voice. Calamity and disaster are often thought to be providential by those who have had a lifetime of blessings without thinking of them at all as manifesting the character of God. And so religion is invested with gloom, and God's character is darkened by trying to read him in the darkness of his mysteries, instead of the glory of his constant working and the beneficence of his daily bounty. It is the mistake of Calvinism that it has drawn its doctrine of God and its estimate of life very largely from the exceptional and abnormal aspects of existence. It studies God in his mysteries, more than in his plain revealings. It brings its figures from the tempestuous aspects of nature, instead of the sunny and benignant ones that are so much more familiar and common. God in the flowers and sunshine is rose-water theology. God thundering in the heavens, destroying in the tempest, overwhelming with fiery destruction, is dwelt upon as more orthodox, and safer to contemplate. Even Mrs. Stowe, who has very little sympathy with Calvinism, says that nature is

a Calvinist. The Old-Testament idea — rather let us say the heathen idea, of which the Old-Testament is not wholly free — of God in the wind and the earthquake has been so long presented to her as emblematic of God, that she sees him in its stern aspects, and not in its general benignity. Nature is a Calvinist only to Calvinists. It is true that it is not a full revelation of God. It says very little of forgiveness and restoring help to the fallen. Though benignant, its lessons are of law. There are some things about God that can only be suggested out of a loving and pitying human soul. But the teachings of nature are of wonderful benignity and universal care, and prepare us to believe when the soul that speaks out of the full consciousness of God tells us that he watches the sparrow when it falls, and seeks the prodigal when he strays. For this soul that so interprets God is itself created by him, and cannot be better or diviner, more merciful or more tender, than the creative soul which out of itself has brought it forth.

Let us not say, then, that God was in the wind, laying waste and destroying; let us not think of him as like the destructive energy, which for benignant purposes, as even science hints to us, can be unloosed along our shores. That, at most, tells us of power; and the connecting-rod that joins it to the great force of universal order and universal love is hard to see. But where that order and that love shine in daily beauty, and in constant goodness in the myriad forms of wise arrangement and progressive plans, let us study God in these. You would not judge your friend by the one thing you could not understand, while the whole tenor and current of his life was forgotten. Do not walk unimpressed and godless through all the glory of the shining summer to find your God at last set forth in a tempest. Do not let the sun rise and set in brightness for a lifetime, and say that it teaches nothing, and then ask what God means, when for a few minutes its disk gathers blackness and hides itself in gloom. I would think of the laws of nature when the storm comes, to strengthen myself by the conviction that there is somehow benignity behind it; but in the sunshine I would not think of the laws of nature, but see the smile of God himself. And

the sunshine so prevails in all our lives, and somehow so certifies itself to us as the closer type and the surer symbol of the divine character; the blue heavens so close us in with suggestions of insphering protectiveness; and the stars so move on with calm, benignant strength in the monitions of their silent march, — that the storm when it comes cannot change to our souls the face that is veiled to our eyes, nor the noise of the tempest drown the "still small voice" that tells of overruling goodness and love, that abides through all.

THE SCOPE AND PURPOSE OF THE CHRISTIAN CHURCH.

BY J. F. LOVERING, CONCORD, N.H.

I DO not mean by the Christian Church any sect or denomination, — such may form part of its membership, just as every man is a constituent of humanity. But by the Christian Church I mean that broad catholicity of faith, which, founded upon the grand truths and principles of Christianity, embraces humanity within the terms of its fellowship. It has a place for the Roman Catholic, and for the Protestant, and for all those differences of administration, which, however pronounced, have the one unifying spirit permeating them.

I think this is legitimate, — from analogy, and from the nature of the thing itself. From analogy because the part is always included in the whole. This man claims the valley, and this the mountain pastures. Here a community encamps upon the plain, and builds up the structure of its civil life, frames its laws, and determines for itself its social customs. Here another finds its houses amid the hills, breathes a mountain air, tracks its life through the snows, grows hardy and strong by constant wrestling with the forces of nature. But all belong to the one great family of humanity. Each feels the throb of human impulse which the other awakens. All unite to carry forward those majestic pur-

poses which make the life of the race grow broader and richer, even as the river gains in volume as it nears the sea.

Nature is a universal term in the world of matter, even as humanity is for the world of man. We cannot shut it up in any pasture or garden-lot. It is wider than our prairies, deeper than our seas, and its height is not to be measured by the altitude of mountains.

Is it not legitimate to say that the faith springing from the great heart of Him who made nature what it is, and who designed it to be for the elevation and blessing of humanity, could not be, and was not, given into the custody of any circumscribed sect? The Christian Church is not bounded by any theological wire fence, or stone wall of creed, or hedge-mark of councils and decrees. It cannot be in the nature of things. Truth has no country: it is cosmopolitan, — native of the universe. And Christianity, as the truth of the spiritual economy of God, must be coextensive with spiritual needs. Truth has no race or sex; it belongs to humanity everywhere; it is the common inheritance and promise of all. And so far as the Christian Church represents that truth, expresses that truth, stands as the august and authoritative and visible form of that truth, it must be broad enough to fit the universal condition of humanity, as well as the special needs of the individual. It must be equal to the poverty of all, great or small, even as the rains of heaven fill the cup of the violet, and the reservoir of the lakes, the brooks that run through our meadows, and the Amazons emptying their wealth into the seas.

With such an understanding of the general scope and purpose of the Christian Church, let us attend to a very brief statement of such scope and purpose in certain prominent directions.

It is one purpose of the Christian Church to encourage *thought;* and to do this in accordance with the genius of truth, the scope of its intellectual activity must include whatever may legitimately become the subject of thought. This is by no means to teach that the Christian religion is a system of natural physics, or of civil polity, or of any of the great philosophic and economic studies which claim the attention of the best minds. But it does welcome the results of such studies as its allies;

it does embrace the work they may accomplish, as valuable in furthering its interests. And whatever the superstition of darker ages may have taught, whatever the latent superstition of the popular faiths to-day may teach, the pursuit of science, of literature, of mechanics, is not antagonistic to the spirit of the true Christian Church. One truth does not abrogate or adjourn another truth. The truth here is the ally of the truth there. And as we read the lettering of God's book, — God's whole book, — we find that man and nature are volumes of his wisdom, just as truly as Holy Scripture itself.

The time was when science was held to be godless; when the man who devoted himself to its pursuit was regarded as little better than an atheist. Now the man of science is esteemed curator of truth. He stands with magic wand — even the wand of intellect — to introduce us into the knowledge of the wonderful mysteries and revelations which environ us. He

> "Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

He sets it down, in the eloquent language of Mr. Alison, that "Science, in erecting a monument to herself, has, at the same time, erected an altar to the Deity."

There was a time when literature was tabooed. And the superstition has not altogether faded away, which sets a premium on ignorance. On ignorance, I mean, so far as all religious and spiritual affairs are concerned. To be sure we have made large advance, but the need of progress has not disappeared. The Christian Church, to be true to its truth, must invite in literature the truth it is commissioned to convey. In the fifteenth century, learning was so despised, that a monk in his pulpit said, "A new language has been discovered, which is called Greek. It must be carefully avoided. This language is the mother of all heresies. I see in the hands of many a book written in that tongue: it is called the New Testament. It is a book full of briers and vipers. As for Hebrew, those who learn it immediately become Jews." Such a sentiment may provoke a smile; and yet do we not find some spirit similar in our social life, — in the scant courtesy given those who toil over the printed page,

or set down, with pen and ink, the results of careful and laborious thought? We are growing into a better wisdom: we shall not have it in its abounding fulness till intellect has its complete stature, and religion adorns it, and consecrates it.

Kindred remarks might be made as to philosophy, which has been denounced bitterly by the sects in the Church, only to prove itself more and more able to vindicate the grand truths of the Church, which the sects had ignored or distorted to the purposes of their base ambition, and denominational pride.

Our conclusion is a just one, then, that the scope and purpose of the Christian Church, so far as intellect is concerned, are to encourage the utmost liberty of thought. The conclusions of science, the researches of literature, the nice analysis and reconstructions of philosophy, all help on the truth, on whose principles Christianity builds itself up.

It follows inevitably, from any such conviction as this, that the Christian Church must, in its scope and purpose, encourage reform. New ideas awaken new forces, and demand new activity. You cannot put into social life the ideas which are current to-day, and expect the method and life of a century ago. I would not cease to reverence the past. I would not forget its bravery and devotion; but I insist that the Church shall not believe in a past inspiration merely, whether that inspiration expressed itself in prophet or saint or martyr. They have served the world, — they do serve the world. But the Church that looks back only to brood over the past forgets its true mission, or does not know it. The Church must study the living views of to-day, and make advance to the realization of the great ideas which shine upon the bosom of the future like stars, that invite us to another morning more glorious than any that has arisen.

This advance is needed, and I think the Christian Church is making it; where it is not, it is unfaithful to its possibility, untrue to itself. I am sure that the sect which robes itself in a pompous ceremonial, and burns the candles which centuries ago lighted up the caverns where fugitives had fled for safety, has only put on its grave-clothes, and lighted its way to an open tomb. Great advance has been made in other directions. All material

resources are being developed: the hands of our rivers turn the wheels of multiplied factories; commerce spreads its white wings on every sea; agriculture has its colleges, and plants our fields no longer by guess work. All the arts of life have been wonderfully developed. And if the Christian Church would not deny its birthright, if it would not deny the oracles of the heavens, and, like a ship without chart or compass, lie stranded on the shore, a wrecked and worthless hull, it must use what God has given it, — it must itself be living and aspiring. I know there are doubters and wiseacres, who tell us not to meddle with reform anywhere; that at any rate religion has nothing to do with it. But the same persons have all that is good and gracious in their lives, because of reforms that have been in State and Church. And it is mainly because we are not quite sure of success, that we hesitate in the present. A very good illustration of the temper of mind that dwells on success, condemns at a safe distance, and approves when the inevitable is near at hand, is given in the language in which the Paris "Moniteur" chronicled the progress of Napoleon I., after his escape from Elba, the succeeding epithets occurring in succeeding editions of the paper: The "anthropophagist" has escaped; the "Corsican ogre" has landed; the "tiger" is coming; the "monster" has slept at Grenoble; the "tyrant" has arrived at Lyons; the "usurper" has been seen in the environs of Paris; "Bonaparte" advances towards, but will never enter the capital; "Napoleon" will be under our ramparts to-morrow; the "Emperor" has arrived at Fontainebleau; and lastly, "His Imperial Majesty" entered the Tuileries on the 21st of March, "in the midst of his faithful subjects."

Something similar to this might be said of every truth the world to-day holds dear. At first we say of "good," thou art our "evil:" we will not be disturbed. But when the good and the true will not be denied, — when they rise with the steady progress and abounding light of the morning sun, — then the darkness disappears, we rejoice in the light as if it had come at our bidding.

Such conception of what should enter into the scope and purpose of the Christian Church gives it no mean work to

perform. It is a great labor that seeks the intellectual advancement and social reformation of mankind; which knows no distinction of race or color or sex; which welcomes with a large hospitality white and black, — the Chinaman, the negro, the European, of every complexion or caste — to the rights and duties of the broadest and most useful life; which says to man and woman, Stand together on the level platform of equality, no longer lord and vassal, but copartners in the grand and noble work of pure and holy living. These things are not now, but they shall be. There is no failure to the truth. It has God for its ally, and will some day stand with the crown of victory upon its head.

But let us not, in our desire to emphasize the general scope and purpose of the true Christian Church, forget the relations it sustains to the individual. The Christian Church must encourage devotion. It must awaken us to the truth that God is not a fact away off from us, but a living present reality, — that here and now the pulses of our being are fed from his divine presence; that here and now we may enter into communion with him; that here and now the flash of the divine sympathy for all our needs and longings may thrill our souls; that here and now, by prayer and devout aspiration, we may find our truest and best self by giving ourselves, with complete self-abnegation, to him.

Such devotion will lead us to that which the genius of the Christian Church should especially encourage; that is, *life*, — the life that is permeated throughout with the Christ-spirit, which answers to the appeal our natures are ever making upon us for the largest appropriation of the grace and mercy of God, that so our capacity for spiritual development may be satisfied, and the growth of our souls lift us up into likeness to Jesus Christ. Our life proves the quality of our faith. "Herein is my Father glorified," said Jesus, "that ye bear much fruit; so shall ye be my disciples." Let us remember that. Let us understand that the scope and purpose of the Christian Church must take in a life that is "hid with Christ in God."

The spirit of the age, the spirit of the world's great past, the spirit of God speaking through revelation, through nature, through man, calls upon the Christian Church to encourage the

freest and widest intellectual culture, the heartiest sympathy with social reforms, the most fervent devotion of the individual soul, and the most sacred and consecrated sincerity in life. Thus only can the great pattern of excellence, integrity, and grace given in the person of Jesus Christ be realized in humanity, and he who is our Lord and Master become, in truth, the great Head of the Church Universal. Let the day hasten on to the consummation of such a faith. Let the zeal of our hearts be engaged in its behalf. Only then can the prayer be answered as we look up to our Father in Heaven, "Thy kingdom come. Thy will be done in earth as it is done in heaven."

[The following is from an English Tract; and, at the request of many of our brethren, we have caused it to be printed in large letters in the form of placards, to be used in connection with notices of services, or wherever it may be thought advisable. Copies of these placards can be had free of charge at the Rooms of the Association.]

DECLARATION OF THE SCRIPTURAL PRINCIPLES OF UNITARIAN CHRISTIANS.

UNITARIANS believe in "One God the Father;" not in a Trinity of persons in the Godhead. 1 Cor. viii. 4, 6; Gal. iii. 20; Eph. iv. 6; 1 Tim. ii. 5.

Unitarians worship "God the Father only," as commanded by Jesus Christ; not the Virgin Mary, Angels, nor Christ. Matt. iv. 10; vi. 9; John iv. 23.

Unitarians believe "God is good to all, and his tender mercies are over all his works;" not that God has decreed the perdition of a single soul. Ps. ciii. 8, 9; Ps. cxlv. 9; Matt. v. 45; Luke vi. 35.

Unitarians believe "that Jesus is the Christ, the Son of God;" not that he is God the Son. Matt. xvi. 16, 17; John xiv. 28; 1 Cor. xi. 3.

Unitarians believe "that to love the Lord thy God

with all the heart, and soul, and mind, and strength, and thy neighbor as thyself, is the fulfilment of the law." Mark xii. 29, 33; 1 Tim. i. 5.

Unitarians believe of human nature "God has made us, and not we ourselves;" not that we are born totally depraved, and incapable of goodness. Ps. c. 3; Matt. xviii. 3; Mark x. 14; 1 Cor. xiv. 20.

Unitarians believe "he that doeth wrong shall suffer for the wrong that he doeth;" and "that every one shall receive for the things done in his body, whether they be good or evil." 2 Cor. v. 10; Col. iii. 25.

Unitarians believe that "Jesus Christ came to live and die to save us from our sins;" not to suffer, in our room and stead, for our sins. Matt. i. 21; Acts iii. 26; 2 Cor. v. 14, 15, 18, 19; Titus ii. 14; 1 Peter ii. 21.

Unitarians believe in salvation by the free and unpurchased grace of God; not by a mere profession of faith, nor by the merits of good works. Eph. ii. 8, 9; Titus iii. 5, 7.

Unitarians believe "that if the wicked forsake his way, he will be abundantly pardoned;" "and if we forgive we shall be forgiven." Is. lv. 7; Ezek. xviii. 27; Matt. vi. 14; Luke vi. 37.

Unitarians believe that the Bible contains the word of God; not that every word it contains is God's word. 2 Tim. iii. 16.

Unitarians maintain the right and duty of Free Inquiry, and of Private Judgment, and that no man has any authority over the consciences of other men. Matt. xxiii. 8; 1 John iv. 1; Acts xvii. 11; 1 Thess. v. 21.

Unitarians believe that "God will not cast off for ever," and that all punishment is remedial, not eternal. Micah vii. 18; Luke xv. 24–32; 1 Cor. xv. 22; Eph. i. 9, 10; Col. i. 19, 20; Heb. xii. 5, 7; Rev. iii. 19.

OUR FREEDMEN'S LIBRARIES.

[The following communication is one of many similar ones which have been received in acknowledgment of the libraries which have been sent, as already repeatedly described in this journal.]

COLUMBIA, S.C., Sept. 18, 1869.

DURING the session of the Second Quarterly Conference of the African Methodist Episcopal Church in Columbia, S.C., the presiding elder, Rev. David Pickett, stated that he had received a library, or a package of books, from the American Unitarian Association, consisting of forty-eight volumes of standard works of some of the best authors; that they were unsectarian in their character, and were sent as a donation to the African Methodist Episcopal Church, from the Freedmen's department of the Association, to be placed in charge of the pastor of said church, to be kept in the parsonage or church, for the benefit of its members.

The following preamble and resolutions were then offered by the pastor, Rev. W. D. Harris, and were unanimously adopted by the Quarterly Conference: —

Whereas, The kind donation referred to by the presiding elder supplies a great and long desired necessity of the church of Columbia, —

Therefore Resolved, 1st, That language fails fully to express our sense of gratitude, and high appreciation of so invaluable a contribution.

2d, That we will sedulously avail ourselves of the advantages which such a library offers, so that this evidence of Christian charity will not be expended in vain.

3d, That the presiding elder be requested to return the grateful acknowledgments of this Quarterly Conference to the American Unitarian Association, for so generous and purely benevolent a donation.

[Signed in behalf of the Quarterly Conference]

DAVID PICKETT, P.E.

THE SECOND SUNDAY OF NOVEMBER.

We hope no society will forget or omit to take up its collection for the Association on the second Sunday of November. Let us try to have the good moral effect of a universal response.

Even the societies that are themselves receiving help from the Association need not think it would be inconsistent for them to give. We all know that after doing all one reasonably can for the support of his own society, he has something left to answer to the appeal of any charity that moves him; and there is no reason why an answer to this appeal on the part of the societies receiving aid should be construed as implying that they needed less. It implies only that the cause is dear to them, and that the appeal moves them.

Neither let any societies be withheld because their contributions must be small.

There has been sent to every minister a circular containing a condensed statement of the various operations of the Association. *It is hoped that this circular may be read in all the churches*, because people wish to have information in regard to our work. The officers believe that nothing will so surely help a liberal response as a minute acquaintance with our operations and their results.

FINANCIAL AGENT OF THE AMERICAN UNITARIAN ASSOCIATION.

William H. Baldwin, Esq., of Boston, has been invited by the Executive Committee of the American Unitarian Association to superintend the work incident to the November collection from our churches.

The great importance of this collection, and the need

and longing which is felt for some more efficient system in connection with it, has made the appointment of such an officer exceedingly desirable; and Mr. Baldwin has consented temporarily to act in this capacity.

Mr. Baldwin is too well known, as President of the Young Men's Christian Union, to need an introduction to our churches. And the Committee feel sure that all the friends of our cause will rejoice that his experience and energy will be made available in this service. Ministers and laymen are invited to communicate with him at the rooms of the Association, 26, Chauncy Street, on matters pertaining to it. We give below Mr. Baldwin's address to our people.

Boston, Oct. 27, 1869.

To the Clergymen and Laymen of the Unitarian Denomination:

The Executive Committee of the American Unitarian Association have invited me to assume the position of Financial Agent, with a view especially to superintend the work incident to the collection from our churches the second Sunday in November. Prompted by the magnitude of the object, by the kind and urgent desire expressed by the Committee and friends, and by the deep interest which I feel in the great work in which we are engaged, I am induced to accept temporarily the above position, in full confidence of having your co-operation, without which my utmost endeavors will be of no avail.

We know by experience that the members of our societies are liberally disposed; and now with prompt, earnest, and decided action on the part of both pulpit and pews, the amount recommended by the National Conference, one hundred thousand dollars, will readily be secured, and thus the Treasury of the American Unitarian Association be able to respond to the urgent appeals which are made to help carry on the various missionary and religious enterprises of the denomination.

I would recommend system of action in the collection, and the personal attention of two or three active laymen in each

society. Two methods present themselves, each society deciding which will be most effectual to adopt.

1st, Collection from the pews during the morning service. Printed slips to be distributed in the pews will be furnished, if desired, on application, upon which may be written name and amount, for which amounts the donors may be called upon during the week. These slips to be collected in the boxes before the benediction. I am satisfied by experience that this course would result in a more liberal response than to depend on pocket-books and boxes coming into direct contact alone. Should the pew-system be adopted, in order that none of the society shall be deprived of the privilege of contributing, I would advise that the sexton, or some person well acquainted with the pew-occupants, take his seat during the service either in the choir gallery or in some position where he can command a view of the house, and take on paper the names of absentees; upon these your Committee can call during the week, and thus give them an opportunity of adding to the church contribution.

2d, Subscription books taken in hand by two or three active laymen, and presented personally to each member of the society, will, if carefully managed, be productive of important results. Business men, and all persons, both ladies and gentlemen, would, I think, thus respond liberally.

Whatever method is adopted, let the work be done thoroughly, not overlooking any member of the society. This point is urged because the object is so grand that to contribute must be considered a privilege, and a good investment to the giver, whether the amount be "the widow's mite," or from the rich man's bounty.

I shall be happy to receive information or suggestions relative to the financial interests of the American Unitarian Association.

If I can in any way facilitate your action, please call upon me by letter or in person. Address No. 26, Chauncy Street, Boston, Mass.

Yours very truly, WM. H. BALDWIN.

MEETINGS OF THE EXECUTIVE COMMITTEE.

October 11, 1869. — Present: Messrs. Eliot, Padelford, Smith, Livermore, Metcalf, Reynolds, Stevens, Chickering, Crosby, Kennard, Shattuck, Fox, and Lowe.

The Secretary stated that various applications for aid, received since the last meeting, had been placed on file, until the result of the November collections should be known.

The Committee on Publications reported that books had been granted, in response to applications received, to the Library of Howard University, Washington, D.C., and of the new Unitarian Society, in Columbus, Ohio.

They also reported in favor of appropriations for issuing new editions of the following books, which were voted: Hymn and Tune Book, for the Church and Home, and Services for Congregational Worship (seventh edition); Sunday School Hymn, Tune, and Service Book (fifth edition); Social Hymns and Tunes; Eliot's Doctrines of Christianity; and Farley's Unitarianism Defined.

The Committee on Theological Education reported that an application had been received from Professor Stearns, of the Cambridge Divinity School, for aid from the income of the Perkins Fund, for the following students: Josiah G. Willis, Howard N. Brown, George W. Green, Nicholas P. Gilman, Edward Crowninshield, Robert R. McLeod, John F. Locke, John H. Clifford, George W. Patten, Jesse H. Temple, Alfred Manchester, William Ganzhorn, and Edward S. Stoddard. They recommended that the sum of $20 be appropriated to each of these students, and that the remainder of the income of the fund now on hand (an equal amount) be appropriated to the Meadville Theological School; which recommendation was adopted.

The Secretary stated that there had been collected in the First Parish, Dorchester, to aid in carrying on Miss Bradley's schools in Wilmington, N.C., the sum of $416.90, which the donors wished to have reach her through the Association; and the Treasurer was authorized to receive the amount, and pay it over to Miss Bradley.

The Secretary made a statement concerning the Mission to Seamen at Holmes Hole; and a Committee, consisting of Messrs. Eliot,

and Padelford, was appointed, to examine into the condition of its affairs, and report at some future meeting.

A Committee from the Society in Wilmington, Del., appeared before the Board, who represented that, in order to retain the services of their present pastor, whose loss at the present time would even endanger the existence of the Society, aid would be required from the Association for another year, to the same extent as last; and, in view of the exigencies of the case, it was voted to make the appropriation, conditional on the income of the Association for the coming year.

After the transaction of other business, the Board adjourned.

INTELLIGENCE.

The Chicago Conference held a meeting at Kenosha, Wis., on Tuesday and Wednesday, Sept. 28 and 29. Reports were made by the societies represented at the Conference, and there was a discussion on "The Present Condition and Work of the Ministry, and the Work of the Conference." Sermons were preached by Rev. Robert Laird Collier, D.D., and Rev. Carlton A. Staples, of Chicago; and an essay on "The Geology of Religion" was read by Rev. W. G. M. Stone, of Berlin, Wis. The following resolution was discussed and unanimously adopted: —

Resolved, That we, ministers and delegates, attending this session of the Chicago Conference of Unitarian Churches, pledge ourselves to present the cause and pecuniary wants of the American Unitarian Association to our societies, on the second Sunday of November next, and to take up or make up collections to the largest practicable amount.

The North Middlesex Conference held its annual meeting at Pepperell, Mass., on Friday, Oct. 1. An essay on "The Present Duties of Liberal Christians" was read by Rev. Crawford Nightingale, of Groton Junction, and followed by a discussion. Addresses were made by Rev. Edward E. Hale, of Boston, and Rev. Charles Lowe, Secretary of the American Unitarian Association, on the work of that organization, and the importance of a liberal contribution to its funds, the second Sunday of November. The officers of last year were re-elected as follows: President, Hon. E. B. Patch, Lowell; Vice-Presidents: Hon. Daniel Need-

ham, Groton; and Rev. Minot G. Gage, Nashua, N.H.; Secretary, Rev. George H. Young, Westford; Treasurer, Hapgood Wright, Lowell.

Rev. Stephen H. Camp was installed as pastor of the Third Unitarian Society, in Brooklyn, N.Y., on Wednesday, Oct. 6. Selections from the Scriptures were read by Rev. Charles B. Webster, of Newburg, N.Y.; Rev. Edward E. Hale, of Boston, preached the sermon; Rev. Henry W. Bellows, D.D., of New York, offered the installing prayer; and the right hand of fellowship was given by Rev. John W. Chadwick, of Brooklyn.

The South Middlesex Conference held a meeting at Medford, Mass., on Thursday, Oct. 7. The subject for discussion was "The Missionary Work and Resources of the Unitarian Body;" and addresses were made by Rev. Charles Lowe, Secretary of the American Unitarian Association; William H. Baldwin, Esq., of Boston, and others. Rev. Ezra S. Gannett, D.D., of Boston, made an appeal for help for the Cambridge Divinity School, which was responded to by gifts and pledges to the amount of $410.

The Middlesex Sunday-School Society held its annual meeting at Medford, Mass., on the afternoon of Thursday, Oct. 7. A proposition was made to unite the Society with the South Middlesex Conference, but after discussion was rejected. Rev. Richard Metcalf, of Winchester, gave an illustrative lesson on "The Education of Conscience in Children;" which was followed by a discussion. Officers for the coming year were chosen as follows: President, Samuel G. Studley, Charlestown; Vice-Presidents: Edward P. Bond, West Newton; and Freeman A. Baker; Secretary and Treasurer, Rev. Abram W. Stevens, Cambridgeport.

The Plymouth and Bay Conference held its regular quarterly meeting at West Bridgewater, Mass., on Thursday, Oct. 14. The usual reports from societies belonging to the Conference were presented. An address on Unitarian principles, and the best means of providing for their diffusion, was delivered by Rev. Frederic Hinckley, of Dorchester; and was followed by a discussion which produced a strong feeling in favor of the missionary labors of the American Unitarian Association, and of liberal contributions to its funds.

Mr. David P. Muzzey, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the First Congregational Society in Littleton, Mass., on Thursday, Oct. 14. The

order of services was as follows: Introductory prayer, by Rev. George H. Young, of Westford; reading from the Scriptures, by Rev. Frederic W. D. Webber, of Stow; sermon, by Rev. Oliver Stearns, D.D., of Cambridge; ordaining prayer, by Rev. Artemas B. Muzzey, of Cambridge; right hand of fellowship, by Rev. James B. Moore, of Lawrence; charge, by Rev. Seth Chandler, of Shirley; address to the people, by Rev. Abram W. Stevens, of Cambridgeport; concluding prayer, by Rev. Charles Babbidge, of Pepperell; benediction, by the pastor.

The Connecticut Valley Conference held a meeting at Springfield, Mass., commencing on Tuesday evening, Oct. 19, with a sermon by Rev. Edward E. Hale, of Boston; and continuing though the following day. An address was also delivered on Tuesday, by Mr. Hale, on the question, "What are the Present Demands of the Liberal Faith on its Believers?" which was followed by remarks from William H. Baldwin, Esq., in behalf of the American Unitarian Association, and its November collections; and Rev. Ezra S. Gannett, D.D., of Boston, who made an appeal for aid for the Cambridge Divinity School. A report on "Pauperism" was presented by Frank B. Sanborn, Esq., chairman of a committee appointed to consider this subject at a former meeting of the Conference; and Mrs. Maria L. Owen, of Springfield, read an essay on "Sunday-school Teaching," which was followed by a discussion.

The Conference of Western Unitarian Churches held its sixteenth annual session at Quincy, Ill., commencing on Wednesday, Oct. 20, and continuing through the week. Sermons were preached by Rev. A. D. Mayo, of Cincinnati, Ohio, and Rev. Robert Collyer, of Chicago, Ill.; and essays read by Rev. T. B. Forbush, of Cleveland, Ohio, on "Our Work and how to do it," and Rev. W. R. G. Mellen, of Detroit, Mich., on "Church Organization." Rev. Carlton A. Staples, of Chicago, presented a report from the Business Committee; and Rev. Frederic Frothingham, of Buffalo, N.Y., one from the committee appointed to prepare a digest of the reports from the churches. Various subjects were discussed, and resolutions adopted. Officers for the coming year were chosen as follows: President, Artemas Carter, Chicago, Ill.; Vice Presidents: O. G. Steele, Buffalo, N.Y.; and General Manning F. Force, Cincinnati, Ohio; Secretary, Rev. Clark G. Howland, Kalamazoo, Mich.; Assistant-Secretary, Rev. Milton J. Miller, Geneseo, Ill.; Treasurer, Jefferson Wiley, Detroit, Mich.; Executive Committee: Rev. Robert Collyer, Chicago, Ill.; Rev. Sylvan S. Hunting,

Quincy, Ill.; T. M. Thompson, Winnetka, Ill.; D. G. Shorey, Chicago, Ill.; Rev. Nathaniel Seaver, Jr., Davenport, Iowa.

Mr. Benjamin F. McDaniel, a graduate of the Cambridge Divinity School in the last class, was ordained as pastor of the First Congregational Society, Hubbardston, Mass., on Wednesday, Oct. 20. The sermon was preached by Rev. Oliver Stearns, D.D., of Cambridge; Rev. Edward A. Horton, of Leominster, offered the ordaining prayer; the charge and right hand of fellowship were given by Rev. Samuel W. McDaniel, of Brighton (brother of the candidate); and the address to the people, by Rev. George S. Ball, of Upton.

Mr. Lyman Clark, a graduate of the Meadville Theological School in the last class, was ordained to the work of the ministry, at Quincy, Ill., on Sunday, Oct. 24. The sermon was preached by Rev. Charles H. Brigham, of Ann Arbor, Mich.

Mr. Ellery C. Butler, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the Society in Fairhaven, Mass., on Tuesday, Oct. 26. The order of services was as follows: Introductory prayer, by Rev. Moses G. Thomas, of New Bedford; reading from the Scriptures, by Rev. Joshua Young, of Fall River; sermon, by Rev. William P. Tilden, of Boston; prayer of installation, by Rev. William J. Potter, of New Bedford; charge, by Rev. S. W. Butler (Christian Denomination), of Fall River; fellowship of the Churches, by Rev. Augustus Woodbury, of Providence, R.I.; address to the Society, by Rev. Courtland Y. De Normandie, of Laconia, N.H.; concluding prayer, by Rev. Edward A. Horton, of Leominster; benediction, by the pastor.

Mr. Frederic L. Hosmer, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the Society in Northboro', Mass.

Rev. Charles E. Grinnell, of Lowell, Mass., has accepted a call from the Harvard Church Society in Charlestown, Mass.

Rev. Calvin Stebbins has resigned the charge of the Society in Chicopee, Mass., and accepted a call from the Society in Marlboro', Mass.

The United Unitarian and Universalist Society in Marietta, Ohio, having invited Rev. J. B. Johnson, of Norwich, Conn., to become their pastor, he has accepted the call, and will enter upon his duties about the first of November.

Rev. JOHN C. LEARNED has resigned the charge of the Society in Exeter, N.H.

Rev. CHARLES B. FERRY has accepted a call from the Society in Manchester, N.H.

Rev. ISAAC KELSO has resigned the charge of the Society in Dighton, Mass.

Mr. JOHN SNYDER, a graduate of the Meadville Theological School in the last class, has accepted an invitation to take charge of the Third Congregation, Hingham, Mass., for six months.

Rev. CLAY MCCAULEY has declined an invitation to continue longer the charge of the Society in Rochester, N.Y.

Rev. E. C. L. BROWNE has resigned the charge of the Society in Bolton, Mass.

Rev. SAMUEL B. FLAGG has accepted an invitation to take charge of the Society in Sandwich, Mass., for a year.

Rev. WILLIAM T. STOWE, of East Lexington, Mass., has accepted an invitation to take charge, for three months, of the Society in New Orleans, La.

ACKNOWLEDGMENTS.

1869.			
Sept. 23.	From	Society in Brooklyn, Conn., for Monthly Journal	$8.00
25.	"	Thomas Phillips, as annual membership	1.00
28.	"	the late Miss Abby Joy, of Boston	100.00
28.	"	Miss S. D. Gore, as annual membership	1.00
Oct. 1.	"	Third Religious Society, Dorchester, for Monthly Journal	9.00
8.	"	Society in Canton	228.75
8.	"	Harvard Church Society, Charlestown, for Monthly Journal	43.00
11.	"	Rev. G. W. Skinner, as annual membership	1.00
12.	"	First Parish, Dorchester, for Miss Bradley's Mission at Wilmington, N.C.	416.90
12.	"	Mrs. Samuel Hall, Jr., Boston	100.00
12.	"	Miss E. A. Livermore, Milford, N.H.	25.00
14.	"	a friend, for India Mission	3.00
15.	"	Everett Case and J. H. Hills, as annual memberships.	2.00